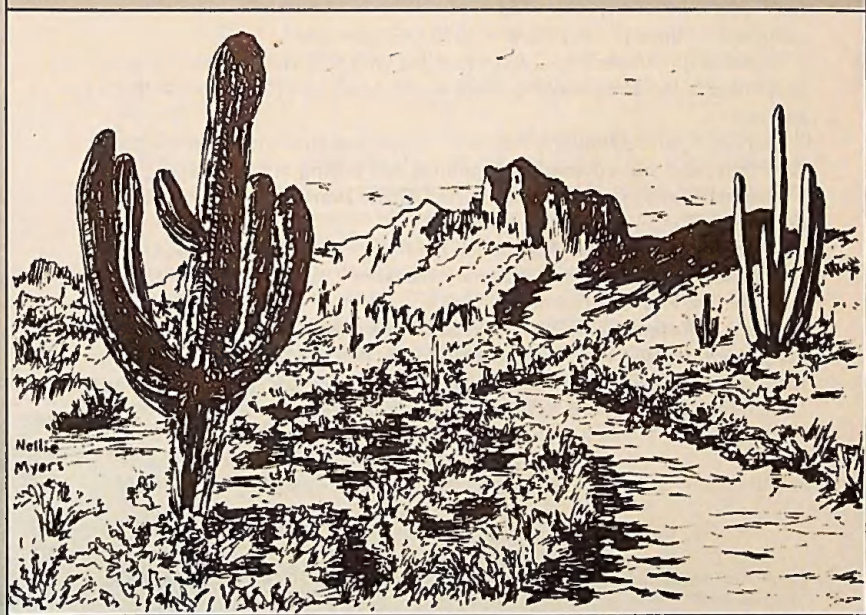


Creation

Social Science and Humanities

QUARTERLY



CREATION SOCIAL SCIENCE AND HUMANITIES SOCIETY

The Creation Social Science and Humanities Society (CSSHS) was incorporated in Wichita, Kansas, in 1977. The CSSHS is educational, and will promote and disseminate information on the implications of the Biblical creation model of origins for the social sciences and humanities, with emphasis on the development of these disciplines in accordance with the rapidly emerging and increasingly well established natural scientific models of Biblical creation.

This **Quarterly Journal** is directed toward teachers and students of the social sciences and humanities, especially in institutions of higher learning. The CSSHS may also publish books, monographs, and other writings, and sponsor speakers, seminars, and research projects related to its educational purpose.

IRS tax-exempt status was granted December 30, 1977. All contributions are tax-deductible.

Voting membership is initially by invitation of the Board of Directors of the CSSHS to candidates eligible on the following basis:

- a. persons with at least a baccalaureate degree in the social sciences or humanities; or
- b. persons 18 years old or over, who have held office in another creation-science organization with beliefs substantially identical with those contained in the CSSHS **Statement of Belief**, for at least one year immediately prior to applying for membership in the CSSHS; or who have a commitment to our belief and work clearly evidenced by their record of actual involvement. Voting membership dues are \$12 (foreign, \$13 U.S.) per year.

Sustaining membership is open to those who subscribe to the C.S.S.H.S. **Statement of Belief**. Sustaining membership dues are \$12 (foreign, \$13 U.S.) per year.

Both voting and sustaining memberships include subscription to the **CSSH Quarterly**, and are reckoned as beginning and ending in September.

Non-members may subscribe to the **CSSH Quarterly** at the rate of \$14 (foreign, \$15 U.S.) per year.

Officers: Dr. Paul D. Ackerman, *President*; Mrs. Diane Powell, *Vice-President*; Mrs. Ellen Myers, *Secretary-Treasurer*.

Editor: Dr. Paul D. Ackerman

Board of Reference: Dr. Duane T. Gish, *San Diego, California*; Rev. Walter Lang, *Minneapolis, Minnesota*; Dr. Henry M. Morris, *San Diego, California*; Mr. Harold S. Slusher, *El Paso, Texas*; Dr. John C. Whitcomb, Jr., *Winona Lake, Indiana*; Dr. Clifford A. Wilson, *Mt. Waverly, Victoria, Australia*.

Editorial

Dear Readers:

There continue to be clear signs that the battle against Darwinist and neo-Darwinist evolution is won. The clearest evidence has been the emotionally vicious response of the evolutionists to the creationist challenge. But there are more positive and pleasant signs as well. A case in point is a recent interview with Norman Macbeth. Macbeth is the author of the widely acclaimed critique of Darwinian evolution, *Darwin Retried*. Although Macbeth is certainly no creationist he is committed to "telling it like it is" even if the facts give aid and comfort to creationists. The interview was published in a journal called *Towards* (Spring 1982).*

One of the things emphasized by Macbeth is the reluctance of experts in the evolutionist camp to be candid with the public regarding holes and difficulties in the scientific theory of evolution. He reports that even at the time of the Scopes trial there were "great doubts and misgivings" in the inner circles of the top evolutionists about the theory. Nevertheless this fact was kept concealed from the general public which was led to believe that everything was, in Macbeth's words, "solid gold". Then the so-called Synthetic Theory came along and confidence in Darwinism was restored. Now some fifty years later the Synthetic Theory is breaking down and once again many evolutionists are trying to keep it concealed from the public. However, this time the divisions and fissures in the evolutionist camp are too great and word is leaking out. Regarding the Synthetic Theory Macbeth states:

"I am able to report that some of the most penetrating students of the subject are now asserting, even publicly, that the Synthetic Theory has died . . . *I don't say that this has penetrated the entire profession. The second and third echelons are hardly aware of what's happened.* It's the beginning of what looks like almost complete disintegration. (emphasis added)

The difficulties with the Synthetic Theory of evolution led Goldschmidt in the 1940's to propound the idea of the Hopeful Monster. Though this idea was greeted with general scorn at that time it has been in recent years reconsidered. Regarding the Hopeful Monster Theory Macbeth comments:

. . . as far as I can see, as Goldschmidt could see, as any fool can see, it is extremely difficult to document, in fact impossible. It is not a scientific theory, it is only a statement that we are in such terrible shape that it must have been something on the order of a miracle.

In spite of these difficulties the attempted cover-up continues.

. . . they are not revealing all the dirt under the rug in their approach to the public. There is a feeling that they ought to keep back the worst so that their public reputation would not suffer and *the Creationists wouldn't get any ammunition.* (emphasis added)

Macbeth then goes on to describe what he refers to as the "most horrible

anecdote of them all" in which the head of the biology department of one of the Ivy League schools was caught having scissored out an article critical of neo-Darwinism from one of the technical journals in the school library because he couldn't bear the idea of his students reading it!

— Paul D. Ackerman

- * *Towards* may be obtained by writing to 17417 Vintage Street, Northridge, Ca. 91325. It is a journal which is committed to a cosmic evolution scheme such as that discussed by Mrs. Myers in her article "The Ultimate Evolutionist Model" (page 17). We do not recommend it generally.

LETTERS AND COMMENTS

Dear Editor:

Thank you for the copy of your Vol. IV, No. 3, which reached me through "Catholic Distribution Center", Stayton, OR.

I've read with especial interest the article by Ellen Myers. ("Pantheist Mysticism vs. Created Reality", Ed.) I notice that she quotes Thomas Molnar, Pius XII and other Catholic sources, and what she has noticed about Vatican 2 and its popes in connection with her main subject in this issue of your publication. I have bits and pieces on Gnosticism in my papers, or "Letters", starting ten or so years ago. Enclosed are a few copies — more available if desired. You are welcome to use any part of the contents. I'm pleased by what you are doing.

W.F. Strojie
41695 Clark-Smith Dr.
Lebanon, OR 97355

Dear Editor:

I want to assure you that the *Quarterly* is doing a very important ministry. In this country we have Christian Scientists' Forum of India. I had the privilege of being its first president.

The work of CSSHS is very much in my thought and prayer.

Parayil Pothan Thomas
Puramattom P.O.,
Tiruvalla, Kerala
India 689 543

Dear Editor:

I very much appreciated your scholarly article in the new *Quarterly* (Spring of 1982) ("Pantheist Mysticism vs. Created Reality" by Ellen Myers, Ed.). There is a lot involved in this very important subject. One aspect thereof is the puzzle why the Christian Faith caught on in the West after Pentecost but not in the East. Wm. Steuart McBirnie tells us in his *Search for the Twelve Apostles*: "The message must have been carried to the furthest confines of the Asiatic continent with almost the rapidity of a prairie fire." (p. 147). I think the reason the Faith "took" in the West was that even the pagan Greek or Roman mind was "nearer the Kingdom" than the Eastern one. It is interesting to note that the virtues in English all have Latin names (*A History of the Roman People* by F.M. Heichelheim & Cedric Yeo, pp. 73-74). As another aspect of this problem, Emil Brunner points out: "The mystical religions of the East are indifferent to history . . ." (*Eternal Hope*, p. 31). The Hebrew and Christian religions are historical faiths and a Greek, Herodotus, is the "Father of History". Sad to say, these Western characteristics are mostly gone — the American mind is now more Eastern than Western and Christian.

Ed Coleson
Spring Arbor College
Spring Arbor, MI 49283

Dear Editor:

I'm presently in Misawa, Japan in the Air Force, so your books are going a long way. Keep up the good work.

John Beardsley
6920th ESG
P.O. Box 728
APO San Francisco, CA 96210

ANNOUNCEMENTS

Information Update:

The following information is an update to notes appended to the article by Ellen Myers, "Pantheist Mysticism vs. Created Reality" in the last issue (Spring 1982) of the *CSSHQ*:

1. The papal encyclical *Humani Generis* condemning Teilhard's pantheist-evolutionist errors can now be obtained from Lumen Christi Press, P.O. Box 13176, Houston, TX 77019, at 50¢ per copy plus 80¢ postage.

2. The address of the Pro-Family Forum (for information on "values clarification") is now P.O. Box 8907, Fort Worth, TX 76112. Annual newsletter subscription is \$8.00.

Excellent in-depth information on this subject and on related educational issues is also available from

Child Care Commentary
Attn. Mrs. Barbara Hanna
P.O. Box 278
Eudora, KS 66025

We highly recommend this well researched monthly newsletter to all Christian parents, educators and students of contemporary trends in American education. Annual subscription \$10.00.

Ex Nihilo Quarterly Magazine Now Available in America

On the next page is an announcement and subscription form for *Ex Nihilo* Magazine.

This fine publication has been produced and circulated in Australia for five years by the Creation Science Foundation of Sunnybank, Queensland, Australia. It is addressed to the general public, and is attractive and interesting from cover to cover.

We are delighted that it will now be launched in America by a publishing branch of the Moody Bible Institute. We strongly encourage you to subscribe.

SUBSCRIPTION FORM



Q
T
I
F
I
N

X
E

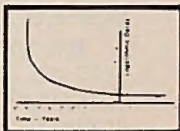
A CREATION SCIENCE MAGAZINE FOR EVERYONE

DID you know the Australian
Aboriginals have a story about
Noah's Flood.



DID you know that Parrot
distribution worldwide shows
convincing evidence of Noah's Flood.

DID you know that light appears to
be slowing down and this would
make the Universe less than 10,000
years old.



DID you know that bugs inherit a
created resistance to poisons
and do not evolve it.

READ the fascinating evidence for the CREATION of life and for
the worldwide FLOOD of NOAH. Read it in **EX NIHILO** the
CREATION SCIENCE magazine. SEND your subscription
today for 4 great issues. Subscription rate: U.S.A. \$15.00.

Return to Ex Nihilo, P.O. Box 281, Glen Ellyn, IL 60137
Enclosed find my CHECK/MONEY ORDER made payable to Ex Nihilo

Name Date

Address

City State Zip

Please indicate the last volume you have NONE _____ VOL. _____ NO. _____

Occupation (Optional)

In Praise of History

Ellen Myers

Most of all, perhaps, we need intimate knowledge of the past. Not that the past has any magic about it, but because we cannot study the future, and yet need something to set against the present, to remind us that the basic assumptions have been quite different in different periods and that much which seems certain to the uneducated is merely temporary fashion . . . the scholar has lived in many times and is therefore in some degree immune from the great cataract of nonsense that pours from the press and the microphone of his own age.

C.S. Lewis

"Learning in War-Time",
in *The Weight of Glory*,
Grand Rapids, MI, Eerdmans Publishing Co., 50-51

My father would lean his heavy walking stick against a bookshelf and awkwardly lower himself into his chair (he had been severely wounded and left crippled in World War I). I had come home from school, and we were both settling down to our almost daily before-dinner chat. I was perhaps twelve or thirteen, and I loved my father.

"Well, how did you like Carlyle's *History of the French Revolution*?" he might ask.

"Not nearly as much as Hentig's biography of Robespierre," I might reply (that biography, with its superb illustrations which included a somber portrait of Robespierre by Greuze, has never left my memory). We would go on discussing history or sometimes companionably reading till dinnertime.

My father's tiny, crowded study contained many hundreds of fine history books, for history had been his vocation rather than the practice of law to which he had reluctantly turned under the prodding of my grandfather. Now, over forty years later, after the death of my husband and after raising most of my family, I have returned to college to give shape to my father's dream, which has become my own as well. Nor has history, my first and persevering academic love, ever disappointed me. On the contrary, and largely thanks to the structure and nurture provided for me by an outstanding instructor,¹ I joy in its pursuit more than ever. As a Christian I can enter the discipline of history without reservations,² for it is the purpose and rightful practice of history to study, verify and provide for written records of man's thought and action as factually and truthfully as possible. A Christian considering history as his profession can also rejoice in the historical books of the Old and New Testament as testimonies to the genuine worth of recorded history.

While I recognize, of course, that all history writing except the Bible's contains less than perfect truth about "what actually happened" and may well

perpetuate fiction as fact, professional history writing and research is bound to an absolute standard which the practitioner of this discipline disregards only to his own hurt. This standard is the existence of, and attention to, written primary sources, such as reports by the eyewitnesses to an event, transcripts of speeches, diaries, genealogies, dated shopping lists and the like in their original form. By this absolute standard deliberately slanted historiography, such as the Communist or Nazi variety, is condemned because its research is of necessity unreliable, and it will even commit the cardinal sin of tampering with primary sources to fit the "party line."

The historian must base his writing upon the most exhaustive possible research of primary and secondary sources (which latter generally consist in the writings of other historians or commentators about the historical subject under consideration). If reliable information is found to be at basic odds with his narrative or his conclusion, he must unhesitatingly concede the point. For instance, honest historians who might have been inclined to absolve Lenin from responsibility for GPU and Cheka terror and torture after the 1917 Russian Revolution, shifting all the blame to Stalin, stood corrected by the painstaking research about Lenin's approval of such torture and terror proffered in Alexandr Solzhenitsyn's *Gulag Archipelago*.³

Sometimes historical research resembles detective work and is just as thrilling. I shall perhaps never quite forget my intense excitement about my research into the life of Savva Morozov, a wealthy pre-revolutionary supporter of the Bolsheviks. Morozov was rumored to be alive and in hiding somewhere in Russia after his well documented suicide in 1905. Was there anything to the rumors? I determined to find out. Many weeks of concentrated reading yielded nothing. But at last, to my immense delight, I found a piece of information seemingly missed even by the new, authoritative *Encyclopedia of Russia and Soviet History*.⁴ According to none other than Alexandr Solzhenitsyn Savva Morozov was one of the defendants in a Communist "show trial" held in 1920!⁵ The historical researcher's burning desire to find out "what really happened" is described in suspenseful detail by Josephine Tey, the mystery writer, in her history-cum-sleuthing novel *The Daughter of Time*, where we learn what may be the real historical truth about King Richard III of England and the little princes, his nephews, whom he supposedly murdered in London's Tower.⁶ If the study of history has seemed dry and boring to many, it is the fault of teachers unacquainted with the joys of historical study, and also, alas, of some professional history writers, journals and treatises which would put to sleep or flight anyone except a fellow researcher in their own minuscule and remote area of arid specialization.

Because of its well-justified enforcement of scrupulous respect for primary sources and verification of data, history, thank God, does not suffer from the modern academician's sickness of compulsory uncertainty. One of my history professors once took me to task over the way I had worded my conclusion of an honors paper. "Why do you write, 'it seems that' when you ought to write, 'such and such is the conclusion?'" he asked in some irritation. I attributed my hedging to my recent exposure to philosophy. "Well, this is history and not philosophy," he said, and added with a chuckle, "and in history we can say 'yes' and 'no.'" Indeed we can, for in history we are dealing with recorded facts and not with tentative speculation. Perhaps one must have personally experienced the perennial impenetrable fog of a modern philosophy teacher's or

writer's chosen waffling over every issue to appreciate, as I do, the freedom, light and harmony of an academic discipline within the liberal arts which permits clear yeas and nays.

History covers all human activity and is therefore a much richer discipline in principle than others concentrating only upon special areas of man's work. Here, perhaps, young people can be shown the enormous educational enrichment potential of the study of history. The story on the jacket of a record on how the music came to be written and performed is history; so is the story of an invention, of space exploration, and so on. There is the history of painting, the history of music, the history of mathematics, baseball, law enforcement, women's fashions or science fiction. This cornucopia of historical information is circumscribed only by the availability of primary sources and by the aggregate potential of mankind. All history put together reflects the amazing range of man's mind and capabilities and is thus a witness to the greatness of God the Creator Who made man in His own image and likeness. History also shows the abysmal horror of fallen man's sin.

The thorough historical study of a period of history spanning as little as a decade will open doors to the whole panorama of human action. My own area of special interest, the history of Russian thought, has tremendously expanded my entire education and vision. For example, for the first time in my life I am now studying French symbolist poetry through researching the Russian symbolist movement at the turn of our century (part of my proposed master's thesis). This aspect of history was familiar to me already in my father's study where I had glimpses of the entire world of man by means of his books.

George Santayana said that those who would not learn from history were condemned to repeat it. This statement is true only with qualifications. First, no two periods of history are ever exactly alike. Second, it is far, far easier to assess the influence of currents of thought and events in hindsight than in advance. For instance, the firm entrenchment of Communism in Russia was by no means a foregone conclusion even in Russia, and parallels between pre-revolutionary Russia and other countries and times (such as the 1960s and '70s in the United States) may forecast but do not of necessity entail the same developments. However, the study of history does indeed give warnings and reasonable prognoses of the future which a society must consider to survive.

History provides emotional links between the individual and his or her society or nation. It is much like two people becoming close friends who reveal their past to each other. The teaching of American history in American public schools must have been faulty in that it did not provide this vital link between American young people and America in the years immediately preceding the Vietnam war and the radical and anarchist youth movements of the 1960s and '70s. I do not mean that the teaching of American history should overlook American shortcomings; but I do believe that American history shows American virtues as well, and that these virtues were underemphasized in our schools and colleges. One does not balance slanted teaching (if pre-1950 American history teaching was slanted towards uncritical favoring of "the American way") by slanting it in the opposite direction ("Amerika" is a racist, materialist, imperialist hell). Just as no family genealogy is composed of none but criminals or none but saints, so no national history shows only national

virtues or only national vices. We accept our own family roots as they are (unless we are unrealistic fools); we must accept our national roots in like manner, acknowledging kinship regardless of the mixed record historical research shows. The proper study of history teaches humility and charity individually, nationally and for mankind at large.

For all these and additional reasons the study of history is essential. But the study of history is in dire straits. Some four dozen students were majoring in history at my college two years ago out of a total of over 15,000 students enrolled. The situation is no better on most campuses. Many young people have learned to dislike history while in high school. Many more are poor readers (and history does involve much reading). Yet others reject the study of history for utilitarian reasons ("I can't find a job in this field", or "Who needs to know history?"). How many parents awaken the love of history in their children, as my father did in me? Perhaps we who are Christian parents have an advantage here in that so much of the Bible is "real history." Do we tell our children that this is so? Or do the men and women of the Bible remain somehow "not real in the sense that King Alfred was a real person", as they were to the Christian writer Dorothy L. Sayers until she found out from a secular history primer that King Ahasuerus, Queen Esther's husband, was the Xerxes of secular history:

Xerxes! — but one knew all about Xerxes. He was not just "classics," but real history; it was against Xerxes that the Greeks had made their desperate and heroic stand at Thermopylae. There was none of the fairy-tale atmosphere . . . about *him* . . . only the noise and dust of armies tramping through the hard outlines and clear colours of a Grecian landscape, where the sun always shone so much more vividly than it did in the Bible.⁸

In connection with King Cyrus, whom Sayers also discovered in a children's magazine in a series of articles popularizing Greek historian Herodotus, she exclaims: "And here was God . . . bursting into Greek history in a most uncharacteristic way, and taking an interest in events and people that seemed altogether outside His province. It was disconcerting."⁹

The Christian historian can do his or her part to insure that such pernicious separation of "different bits of history in watertight compartments, of which 'Bible' is the tightest and most impenetrable"¹⁰ does not occur. The Christian historian knows that the God of the Bible is also the Lord of all history of all times and nations. This gives the Christian historian a starting and integrating principle which the worldly historian lacks. Our God initiated history through creation *ex nihilo*; He physically entered history when He became incarnate as the Virgin Mary's firstborn son Jesus and Immanuel, "God-with-us" in history; He redeemed history through His historically recorded death and resurrection from the dead; and He will end this present age or history when He returns in glory. It is no wonder one can still find relatively numerous Christian believers among history students and professors, for the discipline of history is explicitly validated by love of *truth*, which is one of the names of Christ.

FOOTNOTES

¹ The importance of excellence in teaching is nowhere more crucial than in history. A boring teacher can turn away young people from history for years

if not forever. I owe ■ great debt of gratitude to God for my excellent professor of Russian history at Wichita State University, Dr. William H. Richardson, whose teaching and scholarship anchored my interest in his own field and spurred me on to seek an undergraduate degree with honors and to go on to ■ master's degree in history.

Dr. Richardson's excellent choice of textbooks deserves special mention. For those interested in Russian history, I wholeheartedly recommend Nicholas V. Riasanovsky's *A History of Russia* (general overview), and especially the wonderful history of Russian thought by James H. Billington, *The Icon and the Axe* (New York: Random House, First Vintage Books Edition, September, 1970).

- ² For my repudiation of philosophy (defined as human autonomous thought), see Ellen Myers, "The Futility of Autonomous Speculative Thought", in *CSSH Quarterly*, Vol. III, No. 4, Summer 1981, 3-7.
- ³ Solzhenitsyn's work is also confirmed independently by the British historian Robert Conquest, whose *The Great Terror* corroborates *The Gulag Archipelago* in all important respects.
- ⁴ This encyclopedia is being published in alphabetical order by Academic Press, Inc., Gulf Breeze, FL. The latest volume (M) appeared in 1981.
- ⁵ Alexandr Solzhenitsyn, *The Gulag Archipelago, Vol. 1* (New York: Harper & Row, 1973, 1974), 327-333, especially p. 333.
- ⁶ Josephine Tey, *The Daughter of Time*. (New York: First Pocketbooks Printing, 1977; originally published by the Macmillan Company, 1951).
- ⁷ Dorothy L. Sayers, *Christian Letters to a Post-Christian World*, selected and introduced by Roderick Jellema (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1969), 50.
- ⁸ *Idem*.
- ⁹ *Ibid.*, 49-50.
- ¹⁰ *Ibid.*, 50. The entire essay by Sayers from which these quotes are taken, "A Vote of Thanks to Cyrus" (*Ibid.*, 49-54), is a very humorous and very devastating refutation of theological "higher criticism."

A Christian reader interested in the social sciences, literature and drama will much enjoy the complete book.

Psychology as a Humble Discipline

Paul D. Ackerman

The science of psychology (and, of course, all science) is an ordinary and totally human enterprise. This is a fact which often escapes the notice of the average person. Nevertheless it is this "ordinariness" that needs to be appreciated if one is to understand what psychology and psychologists are all about. Psychologists are people and their research activities, interpretations, conclusions and counsel are governed by the same human foibles and peculiarities as beset all people. Sometimes their close and special interest in human thought and behavior leads to wise insights and understandings that escape the notice of the average person. Thus, psychologists can often offer the hope of concrete benefit and blessing to their fellows. Mentally handicapped children, for example, are being taught important life skills through techniques perfected in the psychological laboratory. Just as often, however, as with all specialists, their preoccupation and narrow focus on one aspect of life can be a source of distortion and error.

For one thing, experts tend to emphasize those factors they are knowledgeable about at the expense of other equally important ones they are not. Thus the chiropractor recommends chiropractic; the surgeon recommends surgery; *and* the psychologist recommends psychotherapy. But this is not really different from the tendencies of people in general. A friend is convinced that vitamins and health food have benefited her greatly so she recommends the same for anyone who will listen. Another is into jogging or special diets and so forth. Each of us in small ways or large tends to be a nuisance to others as we push our pet treatments, movies, books, or whatever. The actions of the expert are not really different from those of ordinary people.

But the limitations of psychological specialists go beyond a mere problem of selective focus. Research suggests, for example, that psychologists in comparison to non-psychologists are quite possibly *less* accurate in their judgements or people's personalities and traits.¹

Studies comparing the ability of professional psychologists with non-psychologists do not, in general, suggest that those trained in psychology are better judges. If anything the contrary seems to be the case. (p.10)

... physical scientists, and possibly other non-psychologists ... appear to be more capable of judging others accurately than are either psychology students or clinical psychologists ... (p. 12)

At first this might seem surprising and yet the explanation is quite simple. When understood it will be seen that the problem applies to all specialists within the domain of their own specialty. The specialist has a natural tendency to notice and emphasize factors within his or her own sphere of specialization. Basically, persons engaged in complex judgement tasks can either have a

tendency to "sharpen" or "level" the various factors and components. As defined in the classic work on rumor by Allport and Postman, to "sharpen" means to exaggerate details and nuances, while to "level" means to minimize or omit them.² In the light of Allport and Postman's work a very plausible hypothesis would be that specialists have a tendency to sharpen within their own areas of specialty and level in surrounding pertinent areas. An ordinary person having no judgement-related specialty would be expected to show ■ greater balance of these two tendencies leading to judgements which are in an overall sense more accurate. The psychologist, though perhaps providing an excellent source of important information, will have ■ natural tendency to exaggerate detected distinctions as well as their likely impact upon the focal situation.

To understand this tendency of psychologists to be less accurate in their judgements about people, let us consider ■ hypothetical example. Assume one is concerned with the general degree of anxiety experienced by a particular subject. The investigator could perhaps follow him around through several days' routine, asking in the various situations that arise how anxious he is feeling on a scale of 1 to 10. This information could be supplemented with data regarding heart rate, respiration, etc. For purposes of comparison, the investigator might then select about 50 other people to follow around in order to obtain the same information. This would give a basis for knowing the general amount of anxiety for the particular subject in relation to that experienced by people in general. On the basis of general research experience it can be predicted that the anxiety scores will tend to cluster around the average (the so called normal curve), and the chances are high that the particular subject's anxiety level will not be far off the average for the group. If the average rating is about five on the ten-point scale then the subject's score, even if he is more anxious than any of the 50 people chosen for comparison, will likely still be fairly close to five.

Now it is time to have the subject's anxiety judged by a psychologist and ■ non-psychologist. The non-psychologist will interview the subject and in assessing his overall comments, including statements about various anxieties, will tend to judge the subject's anxiety level as being close to the average, which in fact, according to our measures, he is. The psychologist, on the other hand, will have ■ tendency to notice and emphasize the subject's statements about being anxious in various situations and give him a very high rating. (This because of the stress placed upon the factor of anxiety by the discipline of psychology). This very high rating — say ■ nine on the ten point scale — will be further off the criterion measurement than that given by the non-expert. Thus the expert in a sense is *less* accurate.

A perfect example of this tendency for experts to give relatively distorted judgements of others is found in an article by D.L. Rosenhan.³ A number of individuals, for purposes of a research study, pretended to be mentally disturbed in order to be admitted into ■ mental hospital. From the time of admission, the "pseudopatients" tried to behave in a completely normal manner. What Rosenhan wanted to discover was whether the professional staff of the hospital would be able to detect the pseudopatients' sanity. He found that they could not. However, it was found that the true patients in the hospital often recognized that there was nothing wrong with a pseudopatient. The true patients were in that very important context more accurate than the

experts.

During a staff review one of the pseudopatients was asked to describe his background of family relationships. Rosenhan describes him as follows:

... Pseudopatient ... has had a close relationship with his mother but was rather remote from his father during his early childhood. During adolescence and beyond, however, his father became a close friend, while his relationship with his mother cooled. His present relationship with his wife was characteristically close and warm. Apart from occasional angry exchanges, friction was minimal. The children had rarely been spanked. Surely there is nothing especially pathological about such a history. Indeed, many readers may see a similar pattern in their own experiences, with no markedly deleterious consequences. Observe, however, how such a history was translated in the psychopathological context ... (p. 253)

Rosenhan then goes on to quote from the case summary prepared by the therapist in charge of the pseudopatient's case. The "sharpening" tendency of the expert judgement is clearly evident.

This white 39-year-old male ... manifests a long history of considerable ambivalence in close relationships, which begins in early childhood. A warm relationship with his mother cools during his adolescence. A distant relationship to his father is described as becoming very intense. Affective stability is absent. His attempts to control emotionality with his wife and children are punctuated by angry outbursts and, in the case of the children, spankings. And while he says that he has several good friends, one senses considerable ambivalence embedded in those relationships also ... (p. 253)

As can be seen, the very source of distorted perception for the expert is the specialized background of experience that is brought to the problem. This is readily apparent in the above example from Rosenhan. On the one hand, specialized training prepares the expert to be sensitive to cues and indicators that the average person would miss or not recognize as significant. For the trained expert, however, these cues are not only detected but may be considered to the exclusion or neglect of other ordinary and readily apparent variables. For instance, anthropologists have frequently noted the inability of primitive peoples to recognize photographs of close relatives upon first exposure to them.⁴ The apparent reason for this is simply that they have not had the experience of decoding two-dimensional pictures of our three-dimensional world. In that limited sense we have had "expert" training and consequently have an advantage. But the same "expert" experience with two-dimensional drawings also makes us susceptible to certain errors of perception. Two famous perceptual illusion are the Muller-Lyer and the Ponzo (Figure 1). Western peoples are quite susceptible to these illusions perceiving one line as longer when in fact both lines are equal in length. Ugandan villagers have, on the other hand, been found to perceive the relative line lengths in the Ponzo illusion accurately.⁵ Similarly, African Bushmen were found to perceive the lines of the Muller-Lyer illusion accurately.⁶ Expert perception is not always better perception.

The point is that in the Christian perspective the technical specialist and the nonspecialist need and complement one another. The nonspecialist cannot be made to feel inferior or somehow dispensable. In like manner, the expert

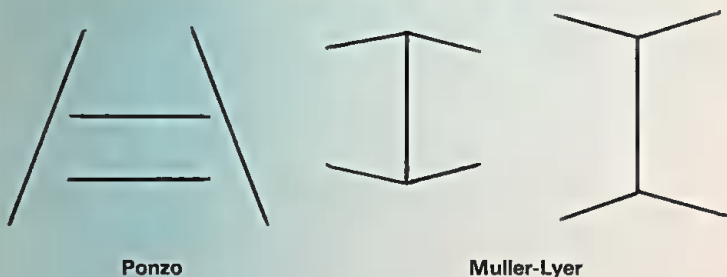


Figure 1.

cannot stand above the crowd as a member of an elite and privileged "priest-hood".⁷ When confronted with difficult psychological situations, the wise individual will make full use of whatever expert opinion, specialist consultation or professional prescription is feasible and readily available. However, he or she will do well to keep in mind that sound decisions require a balanced consideration of many diverse factors. Specialists will often have a tendency to distort the matter in terms of their own focus and expertise. Psychologists may be very useful in the problem-solving process, but they should not be invested with the primary decision-making role. That ought to remain with appropriate and responsible persons who are closest to the real-life situation.

The individual who consults with a psychologist regarding a personal or family difficulty ought never to feel guilty about retaining a personal sense of authority and responsibility regarding his or her own problem. The psychologist should respect and promote the individual's dominant role in the effort to understand and resolve the difficulty. In those severe instances where the person's responsibility and control are obviously absent, then the primary goal of the psychologist's efforts should be to restore that independence. Even in cases of intensive therapy, the ideal situation is one in which the fact of the psychologist's narrow expertise and specialization recedes into the background relative to a growing perception of the psychologist as an "ordinary" person and concerned friend. Good therapy invariably has this quality.

A Militant Interjection

Having said this and having in effect put professional psychological counseling in an acceptable light, it is necessary to go a little deeper and sound a note of Christian militancy and separation. With respect to contemporary psychological counseling goals and methods it must be stated candidly that there are serious conflicts with a Biblical perspective and commitment. Many Christian writers have sounded the alarm regarding these anti-Christian elements,⁸ and though a reiteration of these warnings and admonitions is not the purpose of the present article, the basic point must be noted. Much of psychological theory and practice relating to counseling and therapy is seductively and perniciously unbiblical.

For one thing the main goal of secular counseling and therapy is the alleviation of *present* suffering and emotional discomfort. Furthermore, this alleviation of distress is not approached from ■ *moral* context or at least not ■ context of Biblical morality. Concepts of duty and responsibility to others including family, church and God are not given proper weight. The basic tenet of secular psychotherapy is the Schlitz beer gospel, "You only go around once in life so grab for all the gusto you can." Many times the author has listened to the testimony of a marvelous individual who through long years of suffering and endurance finally gained — by God's grace — great spiritual victory. Often the thought has occurred as to how positively ruinous it would have been for that testimony if the person had received some "good professional counseling" during their darkest hour. The aim of the Christian life is not a life of painless ease and pleasure but a life that overcomes.

A second problem that needs emphasis is a certain "elitist" tendency on the part of psychology and psychological theorizing. This characteristic is, of course, the antithesis of the "ordinary" and "folksy" endeavor projected in the earlier portions of this article. The elitist vein in psychological theory poses ■ threat in the sense of suggesting that people should in effect bow down and submit to psychology.

An excellent example of this tendency can be found in what has occurred in the way human development is conceptualized and presented. Developmental psychology used to be virtually synonymous with *child* developmental psychology. University courses listed as "child psychology" and those listed as "developmental psychology" were identical and interchangeable. The same was true for textbooks. This is no longer the case. Developmental psychology is more and more concerned with *life-span* development.

Whatever the merit of this change there is an important threat to the Biblical perspective which must be pointed out. Children by virtue of their tender years and immaturity are subject to the authority of their parents and society (i.e. adults collectively). They are natured and nurtured to full citizenship maturity fairly early in their life-span. Following this relatively brief socialization process he or she is "set free" to engage fully with fellow adults as "stewards of the planet."

This early full citizenship is in a sense threatened by the current development. The stage can be subtly set for a massive psychologically rationalized intrusion into the most basic rights of citizenship. Just as the child is now "protected to maturity" so will every adult be protected throughout life. And who is the "parent" that will guide and protect along the winding labyrinth from cradle to grave? The child of our own imagination — psychology and its developmental theory. Sold on the message of their inadequacy and childish uncertainty, man will surrender his historical birthright as the creature in God's own image for the pottage of a life-long subservience to the doting tutelage of local "community health and actualization centers." God forbid it!

Conclusion

Reiterating the central point of the essay, there is an essential interdependence between the specialist and the nonspecialist. We need each other. The very defense, by God's grace, against the danger noted in the previous section is a fuller humility and realization on the part of psychologists that they cannot stand alone. This greater exercise of humility in psychology can be facilitated by an increased awareness on the part of people both inside and outside the

profession of the "ordinariness" of the activities of its practitioners. Through this recognition it may be possible in Christ to "have our cake and eat it too." That is, we can enjoy the benefits of helpful and wise insights stemming from free scientific inquiry and research while at the same time having the necessary checks and balances that will safeguard against spiritually destructive overgeneralizations and speculative philosophical distortions. This is not the checks and balances of formal institutions and establishments but the informal checks and balances of free individuals (both specialist and nonspecialist alike) operating in grace and love directly under God. In this article an attempt has been made to point the way to such a state of grace for psychology and more importantly to make a concrete step in that direction. May God bless these efforts. Amen.

REFERENCES

- ¹ Taft, R. "The ability to judge people," *Psychological Bulletin*, 1955, 52, 1-23.
- ² Allport, G.W. and Postman, L. *The psychology of rumor*. New York: Henry Holt and Company, 1947, pp. 75-98.
- ³ Rosenhan, D.L. On being sane in insane places, *Science*, Vol. 179, Jan. 19, 1973, pp. 250-258.
- ⁴ Segall, M.H., Campbell, D.T. & HersHKovits, M.J. *The influence of culture on visual perception*. Indianapolis: Bobbs-Merrill, 1966, p. 32.
- ⁵ Leibowitz, H.W. & Pick, H.A. Jr. Cross-cultural and educational aspects of the Ponzo Perspective Illusion. *Perception and Psychophysics*, 12(5), 1972, 430-432.
- ⁶ Segall, *op. cit.*
- ⁷ Though fallen, man is created in God's image. For fallen man there is only one priest and mediator between God and man. In the context of that truth there is the provision for a vibrant and dynamic equality.
- ⁸ For example see P.C. Vitz, *Psychology as religion: The cult of self-worship*. Grand Rapids, Mich.: Eerdmann Publishing Co., 1977.

The Ultimate Evolutionist Model: Evolution by Purposive "Forces"

Ellen Myers

While Charles Darwin's purely mechanistic theory of evolution was enthusiastically welcomed on the grounds that it liberated man from the bothersome authority of the God and Creation of the Bible, a not inconsiderable number of thinkers rejected evolution by sheer random chance. Thomas S. Kuhn writes:

When Darwin first published his theory of evolution by natural selection in 1859, what most bothered many professionals was neither the notion of species change nor the possible descent of man from apes . . . All the well-known pre-Darwinian evolutionary theories — those of Lamarck, Chambers, Spencer, and the German *Naturphilosophen* — had taken evolution to be a goal-directed process . . .

For many men the abolition of that teleological kind of evolution was the most significant and least palatable of Darwin's suggestions. The *Origin of Species* recognized no goal set either by God or nature . . . The belief that natural selection, resulting from mere competition between organisms for survival, could have produced man together with the higher animals and plants was the most difficult and disturbing aspect of Darwin's theory.¹

There are numerous and sometimes influential evolutionists today who believe that evolution is a "goal-directed process", yet who are not theistic evolutionists. Unlike theistic evolutionists, they do not postulate "God" as the prime mover and occasional trouble-shooter of the evolutionary process supposedly proven by science. They may speak instead of "forces", "purposes", "life", "cosmic consciousness" or "cosmic self-realization" and the like behind the ongoing processes of the universe.

It is possible and tempting to label all non-theistic teleological evolutionists as "vitalists" or "occult", and some of them would accept these labels (which are becoming more and more respectable). But others explicitly exempt themselves from such labeling. For instance, after explaining his own "vitalist theory of evolution,"² British author Colin Wilson points out: "I do not regard myself as an 'occultist' because I am more interested in the mechanisms of everyday consciousness."³ Others give no names at all to the intelligent power which must lie behind supposed evolutionary processes in order to be able to give them direction; they simply assert that chance alone, as Darwin proposed, cannot account for the world. Thus, the French scientist Pierre P. Grassé states:

. . . evolution did not take place haphazardly. The forms succeeded each other in ■ certain order . . . living animal beings liberate themselves increasingly from their environment because they gain in psychical power . . . This great fresco, then, has an orientation. Evolution was not brought about by chance.⁴

In the same place Grassé describes present-day ignorance of the ultimate laws of evolution in general and of biology in particular. His comments lend themselves to reinforcement of the Biblical creation position. He emphasizes that we never know the matter of living organisms in an isolated state, "one of the greatest difficulties in explaining the appearances of life on earth"⁵ because the "architecture" of living matter with all its inherent interdependent complexities must of necessity exist altogether, as one unit, and all at once. Grassé discusses at length that perennial thorn in Darwin's side, the eye:

Darwin . . . wrote to his friend and colleague, the botanist Asagré: "When I think of the eye, I develop a fever." Why? Because he recognized his inability to explain it. . . . The eye presents very difficult problems, indeed . . . (it) had to be complicated from the start or else it could not function.⁶

Grassé's deepest concern is what he calls the "problem of finality" (or teleology, purposiveness in nature):

. . . finality is the couch grass of biology. The more you pull it out the stronger it grows. And do you know who gave strength to finality? The neo-Darwinians themselves. . . . They have brought (us) a living universe in which there is a motor, namely, utility. Nothing that is useless persists . . . If utility does not have a finalist subfoundation, then I surrender.⁷

Another such teleological evolutionary scientist is Grassé's colleague René Chauvin. In an address entitled "Finalism in Biology" he asks how one might judge the observed phenomenon, "Caesar pontem fecit — Caesar had ■ bridge built", which hinges ultimately upon Caesar's *will*. He refers to experiments with rats in a psychological maze: when shown that the food box serving as enforcement stimulus is empty, the rats will not be interested in finding the fastest way to the food box through the maze, and this shows that the rats' "expectation" is ■ pivotal ingredient in the rats' behavior.⁸ Chauvin even used ■ parable reminiscent of William Paley's "watchmaker" defense of Biblical creation, that of a Martian finding a watch upon a visit to earth, who would not understand the watch at all if he did not know that it is "a machine to measure time."¹⁰ Chauvin concludes:

. . . the thing which naturally exasperates the mechanists is the fact that there is no explanation. They say, "You are Lamarckians, or you have no other explanation." No, I have none. . . . I think . . . that Darwinism, neo-Darwinism, and in great part the old forms of Lamarckianism, are nothing more than the childhood hypotheses of biology.¹¹

Such statements show that ■ person's repudiation of Darwinian, neo-Darwinian or similar mechanistic evolutionism does not at all compel this person to embrace Biblical creation as the only alternative explanation of the origin and development of the universe. Thus, Norman Macbeth, whose book *Darwin Retried* still stands as one of the most trenchant attacks upon the Darwinian evolution model since the Scopes Trial of 1925, is not a creationist but an enthusiastic iconoclast, with no scientific model or faith to replace the Darwinian icon. Macbeth incidentally has great fun demolishing Darwinism by the "hopeful monster theory" proposed by Richard Goldschmidt in *The Material Basis of Evolution* (published 1940).¹² Goldschmidt's theory was also one of sheer randomness, but moved in major leaps rather than the accumulation of small changes plus natural selection, and was empirically non-

observable and non-testable, as well as incompatible with Mendelian genetics. The same empirical-scientific problems also beset the most recent version of Goldschmidt's theory, the Gould-Eldredge model known as "punctuated equilibrium."

Now the "unscientific" aspects of evolutionary theories involving sudden gigantic leaps, small changes, or variations of both, present no difficulty whatever to the teleological evolutionist. He can afford to go along with all evolutionist models on the market. The believer in evolution by purposive "forces" has the added advantage that he can allow room for some randomness and also the existence of cross-purposes between different "forces". For him the modern philosophical concept of a "frozen universe" in which chains of causality co-exist with random congeries of objects or events is quite acceptable. The believer in evolution-directing "forces" also is confident that an elite within mankind can and will increasingly participate in the "forces" increasing knowledge, consciousness, and self-realization, and even learn to bend the "forces" to the elitists' will. Eventually, the elitists will be rulers of the universe; they will be "gods", either in cooperation with or in exploitation of the "forces."

Some of these evolutionists think of the "forces" as "cosmic" or largely impersonal; others realize that only personal entities can have conscious purposes, and they therefore either believe in increasing personalization and self-consciousness of the "forces" (Colin Wilson is an example), or else, with truly "occult" teleological evolutionists, they think of the "forces" as personal to begin with. The latter view, of course, coincides with what Bible-believing Christians of all times call demon-worship. C.S. Lewis prophetically wrote in his justly famous *Screwtape Letters*:

If once we (the demons) can produce our perfect work — the Materialist Magician, the man, not using, but veritably worshipping, what he vaguely calls "Forces" while denying the existence of "spirits" — then the end of the war will be in sight.¹³

Theodore Roszak, like Colin Wilson a writer of prominence and credibility in contemporary journalistic and academic circles, presents numerous ancient and refurbished evolutionary doctrines from an unabashedly "vitalist" perspective in his book *Unfinished Animal: the Aquarian Frontier and the Evolution of Consciousness*. The book was published by the staid and solidly established firm of Harper & Row in 1975; it is avidly read by students of this writer's nearby Midwestern American college (Wichita State University). Biblical creationist can sympathize with one of Roszak's statements:

When I learned my basic Darwin in high school — and neo-Darwinism and new genetics in college — I learned it as dogmatic truth, as I might have learned a religious catechism . . . in the sense that no alternative theory of the evidence was ever introduced, no critical examination of assumptions and incongruities ever encouraged.¹⁴

In the next sentence, Roszak complains that he was "led to believe that the only alternative to orthodox biology was biblical fundamentalism and the 'creationist' movement."¹⁵ He points out that some of the criticisms of Darwin's theory by Bishop Wilberforce "still stand as serious reservations to the present day."¹⁶ These remarks are preceded by a brief and laudatory summary of evolutionists who wished to add purpose and design to the evolutionary concept. Nietzsche, Henri Bergson, and Lamarck are singled out:

More interesting by far (than Social Darwinism, which Roszak condemns) were the efforts of Nietzsche and of Henri Bergson to bring ethical value and a sense of the grand design into the evolutionary drama. Both philosophers (along with George Bernard Shaw and the Vitalist school following Bergson) built essentially on Lamarck's theory of evolution . . . ¹⁷

Roszak next describes "a rich body of speculation and research that directly challenges neo-Darwinism for its incompleteness, inconsistency, or shallowness."¹⁸ He lists several non-Darwinian evolutionary schools, together with their respective leaders; among these D'Arcy Thompson (organismic evolution), Henry Fairfield Osborn (aristogenesis), Ludwig von Bertalanffy (systems theory of evolution) and Alister Hardy (telepathic species-blueprinting theory of evolution) are perhaps the best known. Roszak adds:

None of these men can fairly be dismissed as a crank . . . They simply work from different theoretical paradigms . . . they hold that evolution cannot be understood adequately without introducing some integrating force . . . which acts to pattern the processes of biological change. It is something like Aristotle's *final cause* they would bring into the evolutionary picture, the principle which places the whole before the parts, the end before the means . . . no matter how impersonally one speaks of it, final cause must at least imply intention in nature: some force that moves in a mindlike way to achieve ■ purpose.¹⁹

Roszak devotes an almost wholly favorable, lengthy chapter to three personalities whom he calls "The Occult Evolutionists." They are Helena Petrovna Blavatsky (1831-1891), the founder of modern theosophy; Rudolf Steiner (1861-1925), the founder of an offshoot of theosophy known as anthroposophy; and George Gurdjieff (1872-1949), founder of an occult school of rather elitist "self-realization." All three were deeply involved in the study, teaching and practice of the occult. Direct borrowing from, or obvious parallels with, occult doctrines of European and near-Eastern antiquity (Gnosticism, Hermeticism, Kabbalism, Neoplatonism), and also Oriental religions abound in their writings. This blend of resurrected Gnosticism and Oriental mysticism is ■ prevalent feature of our academic "youth culture" in the West today. Thus Roszak in presenting the main teachings of these three occult evolutionists both relates to and intensifies the drift towards belief in evolution by purposive "forces" among educated young people. His analysis of Blavatsky, Steiner and Gurdjieff, by the way, is a remarkable feat of clarification and popularization, as anyone will agree who has ever attempted to read these occultists' bulky and abstruse writings for himself.

Another book, written from the "cosmic consciousness" perspective, is Marilyn Ferguson's *The Aquarian Conspiracy: Personal and Social Transformation in the 1980s*. Max Lerner, a well-known writer of left-liberal persuasion, wrote the foreword; *The Aquarian Conspiracy* was ■ Book-of-the-Month Club selection shortly after its publication in 1980. Ferguson recommends theosophy and "Gurdjieffian systems" as techniques for altering one's consciousness.²⁰ A comparison of her complete list of such techniques with Roszak's extensive list of "Aquarian Frontier Points of Entry"²¹ shows fundamental agreement and wide overlap.

Ferguson anticipated and endorses the Gould-Eldredge evolutionary model of "punctuated equilibrium" because

... it opens us up to the possibility of rapid evolution in our own time, when the equilibrium of the species is punctuated by stress. . . . Pioneering becomes an increasingly *psychospiritual* venture since our physical frontiers are all but exhausted. . . .²² (emphasis added)

Ferguson often refers approvingly to the late French neo-gnostic evolutionist Pierre Teilhard de Chardin, whose "spiritualizing" evolutionary theory reminds the informed reader of Henri Bergson and his "vitalist" evolutionism praised by Roszak. Ferguson also speculates that mankind's imminent "evolutionary leap" may be prompted by a "collective need" and lead to a community analogous to ■ Kenyan flatid-bug colony which "is, in ■ sense, a single individual, ■ single mind, whose genes were influenced by its collective need."²³ She adopts this speculation almost verbatim from Colin Wilson who first expressed it in his book *The Occult* from which we quoted earlier.²⁴

These writers clearly show the main outline of a world view based on evolution by purposive "forces." They also demonstrate the kinship of this supposedly modern theory to ancient pagan and gnostic beliefs and to various old and new occult movements. Lastly, these writers imply more or less openly that the only world view intolerable to theirs is belief in creation *ex nihilo* by the Triune, Omnipotent, Omniscient God of the Bible. Their faith in evolution by purposive "forces" may well be the neo-pagan ultimate enemy of the Biblical Christian faith.

NOTES

- ¹ Thomas S. Kuhn, *The Structure of Scientific Revolutions* (Chicago: University of Chicago Press, Second Edition, 1962, 1970), 100.
- ² Colin Wilson, *The Occult* (New York: Random House, 1971), passim, and especially 574-579. Wilson became a well-known author through his major study, *The Outsider*.
- ³ *Ibid.*, 579.
- ⁴ George N. Shuster and Ralph E. Thorson, editors, *Evolution in Perspective, Commentaries in Honor of Pierre Lecomte de Nouÿ* (Notre Dame, IN: University of Notre Dame Press, 1970), 33-34.
- ⁵ *Ibid.*, 34.
- ⁶ *Ibid.*, 37.
- ⁷ *Ibid.*, 44.
- ⁸ *Ibid.*, 60.
- ⁹ *Ibid.*, 61.
- ¹⁰ *Ibid.*, 65.
- ¹¹ *Ibid.*, 69.
- ¹² Norman Macbeth, *Darwin Retried* (New York: Dell Publishing Co., 1971, First Delta Printing 1973), last chapter, especially 156.
- ¹³ C.S. Lewis, *The Screwtape Letters* (New York: Macmillan, Sixteenth Printing, 1972), 33.
- ¹⁴ Theodore Roszak, *Unfinished Animal: The Aquarian Frontier and the Evolution of Consciousness* (New York: Harper & Row, 1975), 99.
- ¹⁵ *Idem.*
- ¹⁶ *Idem.*
- ¹⁷ *Ibid.*, 98.
- ¹⁸ *Ibid.*, 100.
- ¹⁹ *Ibid.*, 100, 101.
- ²⁰ Marilyn Ferguson, *The Aquarian Conspiracy: Personal and Social Trans-*

formation in the 1980s (Los Angeles, CA: J.P. Tarcher, Inc., 1980), 86, 87.

²¹ *Idem*; and Roszak, *op. cit.*, 28-29.

²² Ferguson, *op. cit.*, 159.

■ *Ibid.*, 162.

²⁴ Wilson, *op. cit.*, 128.

BOOK REVIEWS

Man is Moral Choice by Albert Hobbs. Arlington House Publishers (181 Main Street, Norwalk, Conn. 06851), 445 pp. \$12.95.

According to Harvard behaviorist B.F. Skinner, man's behavior and choices are determined by processes beyond his control; man is nothing more than an animal that reacts blindly and slavishly to stimuli in his environment. Freedom and dignity, therefore, are just "myths"; they cannot be "scientifically verified," that is weighed or measured.

Albert Hobbs is an Associate Professor of Sociology at the University of Pennsylvania and the author of *Man is Moral Choice*. In his book, Mr. Hobbs maintains that Mr. Skinner's view of freedom is the myth, and to check it he has written a much-needed affirmation of man's intrinsic dignity and freedom, and a hard-hitting attack on the thinking of those social scientists and philosophers who deny man's moral worth and inherent ability to make free choices and judgments.

Mr. Hobbs makes clear that the virulent assaults on free will — i.e., man's inherent capacity to make free choices and judgments — are based upon ■ warped view of man, the view that man is simply a machine. True, man has a material body, but he also is a spiritual being. Human beings have the capacity to reason, to conceptualize, to grasp universals, to utilize and comprehend symbols, to express in written word and in propositional speech their private thoughts and feelings. Man can love and hate, he can cry and understand and laugh at the meaning of a joke. Clearly, if man's freedom, intrinsic moral worth and uniqueness cannot be verified through the techniques of the laboratory, this is no proof that these qualities do not exist. They are indeed real, even though their reality cannot be chemically analyzed or weighed.

There is an obvious relationship between the Skinnerian view of man and freedom on the one hand and pernicious attempts to wrest away man's religious, political, economic and civil liberties and concentrate decision-making power and authority in the hands of a few. If, as Mr. Skinner claims, the "survival of the culture" is the highest value, and individual freedom and dignity are just "myths," then man's religious, political, economic and civil liberties may be sacrificed. Mr. Skinner and his disciples would then "feel free" to use scientific know-how and technology to manipulate man and his environment to achieve their desired aims.

On the other hand, if, as Mr. Hobbs believes, man has the capacity to reason

and also possesses free will and dignity, then proposals and efforts to manipulate man through science and technology are glaring assaults on man himself. Let us, instead, cultivate and preserve those institutions and those moral, social, economic and political conditions which help human beings to live rationally and to freely choose good over evil.

— Reviewed by Haven Bradford Gow

The Taste for the Other: The Social and Ethical Thought of C.S. Lewis, by Gilbert Meilaender. William B. Eerdmans Publishing Company, Grand Rapids, MI 49503, 1978. x, 245 pp., including Index, \$6.95 pb.

At the time of this book's publication, Dr. Meilaender (who received his Ph.D. from Princeton University) was Assistant Professor of Religion at Oberlin College in Ohio. The book began as a dissertation under Gene Outka and Paul Ramsey at Princeton; Paul Ramsey especially is well known as a scholarly Protestant spokesman for the right to life of pre-born children, and in related areas of medical ethics. It is encouraging to find an attitude of scholarly Biblical orthodoxy in Meilaender's critique of the social and ethical thought of C.S. Lewis, an attitude one cannot normally expect in the writings of authors associated with Princeton, Oberlin, and other prestige universities.

Meilaender begins his discussion by taking exception to a statement by Chad Walsh, one of C.S. Lewis's earliest American champions: "... for a Christian social philosophy one turns to Maritain, Niebuhr, Berdyaev, George MacLeod and many others — not to C.S. Lewis" (p. 1). Meilaender very appropriately comments that perhaps none of the people named by Walsh offer "anything more than a theological framework within which one may think about politics and society" (pp. 1-2). We might add that a Christian to whom the Bible as God's inspired, inerrant Word is the final authority for social and ethical thought can hardly place more than very tentative confidence in the "frameworks" offered by such as Maritain (neo-Thomistic), Niebuhr ("modernist" Protestant), or Berdyaev (Eastern Orthodox existentialist). This reviewer is not familiar with MacLeod.

Meilaender, as anyone who wishes to assemble a coherent and systematic description of the thought of C.S. Lewis on individual aspects of Christian doctrine, had the problem of "coping with the many genres in which Lewis expresses his ideas" (p. 3). The danger of overlooking parts of Lewis's answers, and worse, misinterpreting Lewis's answers due to such omissions, is obvious to any dedicated student of Lewis's rich and varied writings. Meilaender deserves unhesitating praise for presenting the widest possible range of socially and ethically relevant quotes from Lewis's expository writing (for example, *Mere Christianity* and *The Abolition of Man*), his children's and science fiction stories (the *Narnia* books, and especially from *That Hideous Strength*), and his numerous shorter articles, essays, and also private letters and poems.

Frequently Meilaender tries to shed more light on Lewis's thought by comparing or contrasting it with the statements of other authors on the same topics. Such comparisons, contrasts, or sometimes enlargements of Lewis's thoughts are generally of interest primarily to trained theologians, and sometimes speculative rather than edifying (for example, the discussion of *agape*

involving comparisons with or elaborations by Anders Nygren, Reinhold Niebuhr and Charles Williams in Chapter II, "The Revelry of Insatiable Love"). It seems to this reviewer that Meilaender has recourse to such comparisons or elaborations especially when he is either unsure of Lewis's position, or else in disagreement with it. One of the clearest examples of this tendency is the lengthy footnote on Lewis's understanding of Christ and culture, which to this reviewer seemed wholly superfluous; it does not even answer Meilaender's own question about "where we ought to place Lewis in Niebuhr's typology" (pp. 175-176). Other speculations appear right in the main text, rather than merely in a footnote, and they also show that it is ill advised to construct a systematic "C.S. Lewis theology," especially by relating him to other Christian apologists ("modernist" Niebuhr in particular!). Lewis himself, when writing about his beloved Christian teacher George MacDonald, pointed out that he himself was "no great friend to such pigeonholing" (Preface to *George MacDonald, An Anthology*). Moreover, Lewis explicitly did not wish to expound and defend any theological assertions beyond what he considered "mere Christianity"—namely, "the belief that has been common to nearly all Christians at all times" (Preface to *Mere Christianity*). Hence Meilaender's discussion of Lewis's belief of "purgatory" as a place or manner in which "the process of transforming the sinner into a person who desires a life in common with God and other persons . . . continues after death" (p. 110), seems unduly long; Lewis did not dwell on this opinion with anything like dogmatism or major emphasis, as Meilaender himself amply confirms (p. 124). First Corinthians 3:11-15 might have been cited in support of Lewis.

Meilaender believes that the foundation for man's social and ethical thought, and indeed for his entire life posited by C.S. Lewis is *man's receptivity of God's creation*; "(t)his is the key to understanding the picture Lewis paints. The proper posture for the creature is one of receptivity" (p. 18). His entire first chapter "The Sweet Poison of the False Infinite" (pp. 1-44) deals with Lewis's perception of man's creaturehood. Meilaender's discussion, solidly based upon a multitude of apposite quotes from Lewis's writings, and touching upon the proper enjoyment of pleasures through receptivity or renunciation of created things, is outstanding in every way. According to Lewis, Meilaender points out, the "*datum* . . . is the character of the creation . . . the nature of the creation itself requires us to say that both an affirmation and a negation of things . . . are part and parcel of a right attitude toward created things" (pp. 21-22). Lewis's emphasis—indeed, first and fundamental emphasis—upon God as Creator and man as creature, and the Christian life as the proper attitude towards God's creation, has not received due attention by other Lewis students as it has by Meilaender. This aspect of Meilaender's work commends the book highly to believers in Biblical creation desiring to see and to practice the implications of Biblical creation in social and ethical thought.

— Reviewed by Ellen Myers

Erling Jorstad, *The Politics of Moralism*. Augsburg Publishing House, Minneapolis, 1981. Pb., 128 pages including Notes; \$4.95.

If there is doubt in anyone's mind that the 1980 election results were deeply disturbing to professing Christians of a middle-to-liberal opinion blend, Jorstad's critique of what he calls "the New Christian Right" will quickly dispel such doubt. The book begins as follows:

As the call for repentance and revival mounted throughout 1980, one astounding feature came to dominate the movement. The leaders and supporters were largely from the evangelical and fundamentalist wings of American Protestantism, with some conservative Jews, Protestants, and Catholics alongside. So unexpected to the professional political observers was the entrance of this bloc that they did not know quite what to make of it. (6)

Jorstad then describes the "two kinds of religio-political organizations" "both remarkably well organized, strongly financed, and clear in their objectives" (7) to whom he ascribes the "New Christian Right's" political success; the big name "electronic church" preachers, Pat Robertson, Jim Bakker, Jerry Falwell, and James Robison, and the computerized direct-mail agencies, with Moral Majority listed first, and with Richard Viguerie (whom Jorstad calls "Vigurie" throughout the book) given the highest marks for efficiency. What the "New Christian Right" succeeded in creating in the 1970s (and, Jorstad adds in parentheses, for the foreseeable future) is "the politics of moralism" (8).

Jorstad's discussion of "Morality versus Moralism" (8-11) should be quoted in full to do justice to his extreme caution in definitions, interspersed and indeed culminating in numerous questions to which, it is implied, yes-or-no answers are impossible because of their extreme complexity. The section *begins* with a question — "the centuries-old question . . . who decides what is wrong or right: professional priests, holy men, sacred writings, or trial-and-error experience?" (8). A sentence later Jorstad adds that "authentic morality hesitates to place too much authority in any one person or group of persons because" — because, perish the thought, we can and indeed must test men's words and acts by God's own law and testimony (Isaiah 8:20)? — no rather, because of man's tendency to elevate relative, "contingent" values to absolute ones, according to Reinhold Niebuhr.

"Moralism" on the other hand, differs from morality because "its authority is based on that view of Scripture which claims it is inerrant, infallible, and verbally inspired entirely without "error" in its original." (9) Jorstad continues:

Moralism . . . understands that the moral answers to the questions perplexing mankind since earliest times are known, that no new or revised moralistic teachings will be forthcoming from the Author of morality because all revelation from him is full, complete and binding. (9)

To a person unfamiliar with the God of the Bible "with Whom there is no variableness, neither shadow of turning" (James 1:17) — the God Whose very Name "I AM that which I am" speaks of the absolute impossibility of "new" (different) or "revised" teachings forthcoming from Him, because His revelation indeed was full, complete and binding from the beginning, as the oak tree is full, complete and "binding" in the acorn — Jorstad's picture of Bible-believing Christians is repellent, as repellent as Elijah must have been to the

people two-timing God, "halting between two opinions" on Mount Carmel. One question Jorstad never asks is whether it is worthy of an Almighty, Good and Wise God to let His people dangle in perpetual uncertainty about what He means when He speaks, or about whether He always means the same thing. Such ■ question would reveal that Jorstad's God is rather like ■ situation ethics counselor — and Jorstad and professing Christians of a middle-to-liberal opinion blend ("persuasion" is too categorical a word) would rather not be committed to situation ethics out loud. Situation ethics is, however, the practical outworking of Jorstad's "Morality versus Moralism" discourse. When Jorstad puts down "moralism" as "not morality because . . . it assumes that humans are wise enough to understand what God intends for each of them in every instance of life" (9) he is guilty of an outright falsehood in the case of Christians who know that Jesus Christ is right when He tells us "Without me you can do *nothing*" (John 15:5). But with Him — by God's Spirit — with "the mind of Christ" — with the "wisdom of God" — and never contrary to God's Law and testimony in the Scriptures (Isaiah 8:20; I Corinthians chapter 2) — oh yes, we can "discern all things" (I Cor. 2:15) including what God intends for us in every instance of life (see also Proverbs 4:12: "As thou goest, thy way shall be opened step by step before thee"). If this certainty makes us "moralists" (a kind of pharisees) rather than moral in Jorstad's dictionary, then so be it. If it is moral to be somewhere in the middle about abortion, the extent of civil rights for homosexuals, bans on voluntary prayer and Bible reading in public schools, (examples given by Jorstad), then the "New Christian Right" is not moral. But then, one hopes Jorstad would agree, neither are the political spokesmen for abortion on demand, total freedom of expressing homosexuality, and those who would continue the ban on prayer and Bible reading (or on the teaching of creationism along with evolutionism). Jorstad's last chapter, which is essentially a call for "pluralistic" reasonableness and balance, to be nurtured by local churches and congregational activities rather than the "show-biz" effects of television preachers, should satisfy — we must say it again because we must say ■ again — professing Christians of a middle-to-liberal opinion blend.

Jorstad does a fairly thorough and acceptable job of describing the history, financing and programs of the major personalities and movements of the "New Christian Right." He discusses some general objections to television presentations of the Gospel which seem well taken (for instance, the theatrical character of television shows which leaves no room for acquaintance with a plain everyday Christian's routine daily walk). He realizes, as many analysts of the 1980 presidential election did not, that the "New Christian Right" is supported by millions of small financial contributors who find in this movement what had long been denied them — a public form for the "moralistic" belief in the God of Creation Whose wisdom expressed in His law is violated only at an individual's or ■ whole nation's peril.

Jorstad writes in a gentlemanly manner, raising questions about the "New Christian Right" rather than attacking it outright, and careful to document all his assertions of fact from a variety of sources from across the religious and political spectrum. One finds oneself aching for contact, for an opportunity somehow to draw this man to God — there is ■ kind of studied "objectivity" about his work which surely, surely witnesses of good will open to the Truth in Person? But then you remember that he would not welcome — he *does not*

welcome — the God with Whom there is not Yea-and-Nay, but Yea (2 Corinthians 1:17-19), the God whose Word is like a two-edged sword (Hebrews 4:12), with which to tamper damns to hell (Galatians 1:8-9) — and you realize his gentle uncertainty masquerading as humility, but actually a form of rebelliousness, is of Satan's blindness (2 Corinthians 4:3-4).

If you don't know much about the major "New Christian Right" personalities, the plain reporting parts of this book are useful, though they should perhaps be compared with reports by friendlier (to Falwell, Robertson, etc.) sources. If you want insight into the gentle uncertainty of professing Christians with a middle-to-liberal opinion blend, Jorstad's "Morality versus Moralism" (8-11) section is highly recommended, as is his conclusion (Chapter Twelve, 105-116).

— Reviewed by Ellen Myers



Nathan accusing King David
(from an anonymous drawing)

To a Retarded Child

Carla Vale

"We have a little sister, and she hath no breasts: What shall we do for our sister in the day when she shall be spoken for?"

"If she be a wall, we will build upon her a palace of silver: and if she be a door, we will inclose her with boards of cedar."

— Song of Solomon, 8:8-9

You have a special place
In our Creator's perfect heart and mind,
Beloved little sister! By His grace
You shall appear adorned before His face,
No longer seeming dumb and deaf and blind,
Marked by the sin of Adam's fallen kind
In your marred body.

God will find

In you, rejected by this world, a wall,
Conceived and fashioned at His glorious call
To bear a silver palace, clean and bright,
His stately home, and jubilant delight
To men and angels who behold your light
Reflecting His.

Or you may be His door

At which our Brother Jesus knocked of yore,
Longing to enter in so one soul more
In love receiving you might reach repose
In His new heaven and earth. We will enclose
With boards of cedar, incense-sweet and strong,
This door by which He entered, and our song
Shall praise Him for creating you, forevermore.

Carla Vale receives her mail c/o CSSHS, 1429 N. Holyoke, Wichita, KS 67208.

Clip and mail to: CREATION SOCIAL SCIENCE
AND HUMANITIES SOCIETY
1429 N. Holyoke
Wichita, Kansas 67208

☐ Enclosed is my payment of \$12* for Sustaining Membership dues. I subscribe to the Creation Social Science and Humanities Society's Statement of Belief:

1. The Bible is the written Word of God. It is inspired and inerrant throughout. Its assertions are historically and scientifically true in all the original autographs. To the student of the social sciences and humanities this means that the account of origins in Genesis is a factual presentation of simple historical truths.
2. All basic types of living things, including man, were made by direct creative acts of God during the Creation Week described in Genesis. Whatever biological changes have occurred since Creation Week have accomplished only changes within the original created kinds.
3. The great Flood described in Genesis, commonly referred to as the Noachian Flood, was an historic event worldwide in its extent and effect.
4. We are an organization of Christian men and women who accept Jesus Christ as our Lord and Saviour. The account of the special creation of Adam and Eve as one man and woman in the image of God and their subsequent fall into sin is the basis for our belief in the necessity of a Saviour for all mankind. Therefore, salvation can come only through accepting Jesus Christ as our Saviour.

Date: _____

Signature: _____

Address: _____

City: _____ State _____ ZIP _____

*(\$13 U.S. if you reside outside the USA).

☐ Enclosed is non-member subscription fee of \$14 (foreign, \$15 U.S.) for one year's subscription to the **CSSH Quarterly** (to run through September 1983).

Mail to:

Name _____

Address _____

City _____

State _____ Zip _____

EDITORIAL

page 1

LETTERS AND COMMENTS

page 2

ANNOUNCEMENTS

page 5

IN PRAISE OF HISTORY

Ellen Myers

page 6

PSYCHOLOGY AS A HUMBLE DISCIPLINE

Paul D. Ackerman

page 11

THE ULTIMATE EVOLUTIONIST MODEL

Ellen Myers

page 17

BOOK REVIEWS

page 22

POETRY

page 28

Creation Social Science
& Humanities Society
1429 N. Holyoke (316) 683-3610
Wichita, Kansas 67208

Non-Profit Org.
U.S. Postage
PAID
Wichita, Kansas
Permit No. 929

MO ASSN FOR CREATION
P O BOX 23984
ST LOUIS

MO 63119